THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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UTAH AND THE MORMONS.

Volumes have been written, of late, concerning the Mormons, and their attitude towards the United States authorities. A great proportion of what has been written should never have seen the light, for most of it has been instigated by personal spite, and is very far from the whole truth. The writer of this article has frequently visited Salt Lake City; upon one occasion, before the completion of the Pacific Railroad, he sojourned in the "City of the Saints" for a number of weeks, and during that period had ample opportunities for observing the peculiar habits and characteristics of this singular and, in many respects, interesting people. He saw much to condemn and a great deal worthy of imitation.

The Mormons settled Salt Lake Valley in the year 1847. * *

The present head of the Church, Brigham Young, [is] a man in many respects as remarkable as any other which the present generation has produced. After the Mormons were driven from Nauvoo, Illinois, they emigrated to the State of Iowa, and the then Territory of Nebraska, settling in large numbers in the neighborhood of Council Bluffs, and the town of Cainsville [Kanesville, now Council Bluffs city], located six miles north of the present site of the city of Omaha. This removal was only temporary, intended as the forerunner of the final exodus to Utah, which commenced in the winter of the year 1847. * *

It is said that Brigham Young conceived the idea of removing to some of the regions of the far West, in consequence of the persecutions he had been subjected to, and that he selected the region of the Great Salt Lake on account of certain information received from a Catholic priest who, even at that early day, had visited the country in his character of missionary to some of the savage Indian tribes. The necessity for this removal was announced by the "Prophet" to his people, in a general epistle dated January 20, 1846. At this time gold had not been discovered in California; there were no regular emigrant routes across the continent, and the journey was one of great hazard and adventure. Hostile tribes of Indians infested the whole route of more than a thousand miles. The fact that the journey was undertaken and accomplished, during an inclement season, without a single murmur of dissent,

fairly illustrates the power and influence which Brigham Young possesses over his people. After a weary march, the tired and footsore emigrants * * emerged into Salt Lake Valley, the spot chosen for a permanent location. * * *

Upon reaching the Salt Lake Valley, the Mormon emigrants beheld spread out before them a vast sheet of water, bounded by beds of crystalized salt and alkali. Around the margin of this lake no water fowl were seen, and in its darksome depths no living creature could exist. It was, and is indeed now, a veritable "dead sea," in the midst of a region the sterility of which did not then produce even tasteless ashen apples. Mormon industry, which has perfected a thorough system of irrigation, has wrought wondrous changes since then. The waters of the Great Salt Lake have been gradually rising for a number of years, and much valuable agricultural and grazing land has been recently submerged. There is no visible outlet to this lake, and, although it receives constant and abundant supplies of fresh water from Bear and Weber rivers, both considerable streams, its waters are largely impregnated with salt and alkali. Actual experiment is said to have demonstrated the fact that the proportion of salt to water is as one to four.

In this region, then a wilderness of sage brush, but now a garden spot of fertility, the Mormon leaders determined to plant "a Stake of Zion."*

The emigrants had brought with them a scanty supply of seeds and agricultural implements. The hardships already encountered, together with a knowledge of the extreme difficulty of transporting supplies, and a vivid remembrance of the first winter's starvation, often appeased with roots and herbs, proved a powerful incentive to exertion. Fortunately the season was propitious, and a bountiful harvest was secured. The Mormons have indeed made the "wilderness to bloom and blossom as the rose." Doubtless the only object sought by the Mormons in the first instance was isolation from the outside world. The treasonable designs attributed to them by Bennett and other apostates from the faith, certainly then had no foundation save in the imagination of those who made the charges.

The Salt Lake Valley lies in the midst of the Wasatch mountains, on the western slope of the principal range, and between it and the lake; it extends southward for many miles, gradually widening as it leaves the lake. The mountain tops in the immediate vicinity of the city rear their lofty heads heavenward, almost in the region of perpetual snow, looking like huge natural battlements for the protection of the place. The city of Salt Lake is situated at the base of the range of hills before described, on the banks of the river Jordan, and about five [15] miles from the lake. The main streets of the city run almost north and south, while those intersecting run nearly east and west; all of them are more than a hundred feet wide, and on one side or other of nearly every one flows a clear stream of water, brought from the main aqueduct, which drains the adjacent mountains.

The Tabernacle, situated in Temple Block, used for public worship, is one of the largest edifices of its kind in the world. From a distance it resembles an immense egg cut in a longitudinal section. The immense arched roof rests upon forty-six sand-stone pillars, and is unsupported by a single beam or joist. The interior dimensions are one hundred and fifty by two hundred and fifty feet. The body of the building will comfortably seat an audience of ten thousand persons. The organ used in the Tabernacle is the largest ever built in the United States. It was built by a Mormon architect, and everything used in its construction is of home manufacture, with the single exception of a few metallic pipes. The instrument alone occupies space enough to hold a small-sized church. In this structure oc-

* Zion proper is Independence, Jackson County, Missouri, where the Mormons first congregated as a distinct religious sect. All outside settlements are called "Stakes of Zion." Independence is to Mormons what Mecca is to Mahomedans, or Jerusalem was to the followers of Peter the Hermit.

curred the celebrated discussion between Dr. Newman, of Washington, and the Mormon Bishop [Apostle], Pratt. Justification of polygamy was the Mormon's object, and as he was prepared with numberless quotations and references from the Old Testament, which his adversary could only combat from high moral grounds, the polygamic divine had rather the best of the argument, and the very decided sympathies of the audience.

A Mormon sermon is decidedly a unique production; they are all of rather a practical character. The management of crops, and likewise of wives (a very important subject in Utah) with other things of a cognate character, usually form the subjects of ordinary Sabbath discourses. * * * * The masses of the people, however, are very well informed concerning the doctrinal points of their faith. An acquaintance with the Book of Mormon, which is, by the way, a most uninteresting work; a knowledge of Pratt's Mormon Theology, and the Old Testament, will enable a Mormon of average intelligence to appear to good advantage in a theological controversy with almost any adversary.

Their system of immigration, judging from its results, is the most perfect in the world. Every arrival is anticipated and provided for; there is no hunting for situations, and idly waiting for something to turn up. The needy and destitute are provided for from the Tithing stores until able to maintain themselves. There is an abundance of land, and agriculture is the leading pursuit. In this country one rarely sees a mendicant Jew; in Salt Lake there are no Mormon beggars.

Five years ago, Salt Lake City was the cleanest, quietest, most orderly city of its size in the United States. There was only one drinking saloon in the city, and that was kept by a Gentile, and exclusively patronized by the same class. (In Utah, all persons not belonging to the Mormon Church are called Gentiles, and those Gentiles who sympathize with the Mormons, without becoming proselytes to their faith, are derisively called "Jack Mormons.")

The municipal regulations require the payment of a license fee of three hundred dollars a quarter for the privilege of selling intoxicating liquors, and thus the excesses of the faithless were made to contribute to the necessities of the faithful. One scarcely ever saw a drunken man in the streets, and you might walk from one end of the city to the other without hearing a single oath. There were no gilded palaces of sin for the destruction of youth and manhood; no gaudily-dressed women paraded the streets or occupied front seats at the theatre; there were few controversies and consequently no [few] lawyers. On religious holidays the stores were closed, and the entire population seemed devoted to the prescribed duties of the day. The contrast between this and other western towns was so great as to be absolutely startling.

Every Mormon is both a believer and a worker in the cause, animated and fired with all the zeal and energy of a recent convert. * * *

The opening of the Pacific Railroad, a portion of which was built by Mormon laborers, brought the city within thirty miles of the regular line of travel across the continent. The Utah Central Railroad, built, owned and operated by the Mormons, runs from Ogden to Salt Lake, and renders the city easy of access from both east and west. The discovery of rich silver mines near the city has attracted and retained a large immigration. Many of these mines have been known to the Mormons since 1847. As a general rule, the new arrivals have very little respect for religion of any kind. The Mormons are a quiet, unobtrusive, and in their way, a God-fearing people; their antagonists are of quite a different description. The condition of things now is anomalous; the parties have seemingly changed places; the gambler and saloon keeper turns up his eyes in holy horror at the licentiousness of his Mormon neighbor. The town is crowded with liquor saloons; the streets filled with gaudily-dressed women and their degraded male companions. Billiard saloons, bowling alleys and gambling houses abound. Municipal regulations for the preserv-

ation of good order have been ruthlessly overridden; the United States Court has been used to declare local laws a nullity; the writ of *habeas corpus* has been successfully invoked, to fill the town with abandoned women. * * *

Brigham Young is also a very careful manager of the Tithing system. Every Mormon is expected to contribute one-tenth of his earnings, or profits of any description, for the support of the Church and schools. Heretofore there was a great deal of reciprocity in the payment of Tithes, because the people were dependent upon a perfect organization for the common defence and general welfare. During the early days of Utah, the Tithes were promptly and cheerfully paid. They could be paid either in money or in kind. Large granaries have been erected for the reception of Tithes in kind; much of this was distributed among the unfortunate or destitute. * * *

There is one inquiry which addresses itself to every intelligent mind, in connection with the Mormon question: What is to be done with polygamy How is the evil to be treated? Is it to be farther tolerated? Are existing laws to be enforced, or allowed to remain a dead letter? Are new enactments necessary? * * *.

When polygamy has been abolished, the Mormon question is settled. They have a right to hold their own peculiar religious views, so long as they do not violate the laws of the land. They are entitled to make their own municipal and local laws, and to enforce them. They have reclaimed and populated a wilderness; helped build the national highway; many of them are intelligent, most of them are honest; and all those whom I have met are kind and courteous. It is to be hoped that temperate counsels will prevail, and that great forbearance will be exercised towards a deluded people. * * * —*Oakland, (Cal.) Monthly Review.*

THE CELIBACY OF WOMEN.

The conditions of life are more fatal to men than to women. Although the proportion of boys born in any civilized community is 104 or 105 to every 100 girls, a greater number of the latter survive to reach maturity. In fact, in nearly all countries there is a surplus of women. In England there are 103 women to every 100 men, and in America the excess of women is fully 5 per cent.; while in certain parts of the United States, such as Massachusetts, the emigration of young men has made a far greater disparity in the numbers of the sexes.

From this surplus of women there would naturally follow the enforced celibacy of the more unattractive of the sex. There are however, other causes which also tend to produce the same result. Prominent among these is the lack of chastity among men. According to Mr. Greg, whose "Literary and Social Judgments" has recently attracted much attention, this latter cause is more powerful than all others in producing the celibacy of so large a number of English women. His remarks on the subject can be applied with equal truth to the condition of things in this country, and we therefore quote them, leaving the moral to be drawn by our readers. Mr. Greg remarks:

"If every man among the middle and higher ranks were compelled to lead a life of stainless abstinence till he married, and unless he married, we may be perfectly sure that every woman in those ranks would have so many offers, such earnest and such rationally eligible ones, that no one would remain single except those to whom nature dictated celibacy as a vocation, or those whose cold hearts, independent tempers, or indulgent selfishness made them select it as a preferable and more luxurious career. Unhappily, as matters are managed now, thousands of men find it perfectly feasible to combine all the freedom, luxury, and self-indulgence of a bache-

ler's career with the pleasures of female society and the enjoyments they seek for there. As long as this is so, so long, we fear, a vast proportion of the best women in the educated classes—women especially who have no dowry beyond their goodness and beauty—will be doomed to remain involuntarily single. How this sore evil is to be remedied we cannot undertake to say. When female emigration has done its work, and drained away the excess and the special obviousness of the redundance; when women have thus become far fewer in proportion, men will have to bid higher for the possession of them, and will find it necessary to make them wives instead of mistresses. Again, when worthless appearances and weary gayeties and joyless luxuries shall have lost something of their factitious fascination in women's eyes, in comparison with more solid and more enduring pleasures, they will be content with smaller worldly means in the men who ask their hands, and as they become less costly articles of furniture, they will find more numerous and more eager purchasers. Ladies themselves are far from guiltless in this matter; and, though this truth has been somewhat rudely told them lately, it is a truth, and it is one they would do well to lay to heart."—*N. Y. Graphic.*

DELEGATES FROM UTAH.

The Washington correspondent of the Lynchburgh *Virginian* has a pretty correct notion of some things in that city, pertaining to Utah and its delegates to Congress, to witness the following:—

"The usual attempts have been made in the House to worry the delegate from Utah. They occur at the commencement of every Congress. Some patriots dispute the validity of his election, while others object to his admission under any circumstances, fearful that their morals may be corrupted by his presence. In the Senate, also, Frelinghuysen introduced his yearly bill to prohibit polygamy in the Territories. Of course, all this indignation is exhibited for effect on pious constituents, and often by men of doubtful private character. Indeed I have often noticed that when a Congressman is engaged in a big steal, or when he supports, in the suburbs of Washington, a private establishment not presided over by his wife, he seeks to withdraw suspicion from himself by furiously pitching into Brigham Young, or the delegate from Utah. But this has got to be pretty well played out. Utah has been represented in Congress many years, and the official and personal conduct of her several delegates has been of such a character that not one of them has even been suspected of wrong doing. They have never been charged with dishonesty, intemperance or licentiousness. They have never been connected with any ring or job, nor have they ever endeavored to procure the passage of bills to subserve their personal purposes, but have invariably exhibited a devotion to the interests of their constituents which other representatives might copy to advantage."

THE FRELINGHUYSEN BILL.

"The ladies—God bless them," are at work for those who think highly of them and venture all in their behalf, as will be seen by the following from the St. Louis *Missouri Democrat*, of Jan. 4:—

"An adjourned meeting of the executive committee of the State Woman's Suffrage Association was held in the directors' room of Mercantile Library yesterday afternoon, Mrs. W. T. Hazard presiding. The

business before the meeting was to instruct the Secretary to address letters to the Senators and Representatives of this State asking them to use their influence against the Frelinghuysen bill, which is likely to be again brought before Congress. It will be remembered that last winter Senator Frelinghuysen introduced a bill, the force of which was to deprive the women of Utah of the right of suffrage, and to place all women of the Territories under a ban like that of the old English law. He so far succeeded that the bill passed the Senate, but at this juncture the women of Massachusetts became alarmed, and the Female Suffrage Association of that State, telegraphed to their representatives in Washington asking interference in the matter. The result was that the bill never passed the House. This winter Senator Frelinghuysen again 'rises in his seat and begs leave to introduce' this same bill. It is not believed that it will be passed, but that is not a certainty; and the female suffragists of this State propose to do all they can to defeat the measure by addressing an urgent letter to every Senator and Representative from this State, asking him to use his influence to suppress the bill."

THE OLD FOLKS AT HOME.

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First, and sacred above all, that dear old mother—or as we have heard her profanely alluded to, in slang parlance, as the "Old Woman." She has faithfully performed every maternal duty to a large family—struggling patiently and constantly, all the way from the starting post of bridal youth and beauty to wrinkled age; never shirking a single duty, however disagreeable; never faltering either at deprivation or sacrifice—constant, enduring, patient and loving, until she has seen the beloved child safely embarked upon the outward bound voyage of life.

At her advanced stage of life, it is natural to expect a diminution of that vivacity which for half a century has been the very magnetism of the love circle; and, owing to the new associations which cluster around the young and hopeful voyagers, it is too common for them to forget these maternal ties and duties once so sacred. Thus it is that she is too often referred to as the "Old Woman," just as you would speak of a broken down horse, that has seen its best days, and drawn its last load. Her days of usefulness have passed, and she requires but little for the rest of the journey. Something to eat, and less to wear—it may be grudgingly given—hoping the dear old creature will be good enough to peg out before the bill becomes a bore.

If, perchance, she has wisely provided against future neglect, and still keeps her bank balance good, or be liberally credited on the assessor's books, the case may turn out quite otherwise. Gold is a gilded balm for wrinkles and whims—it will cover a multitude of sins—even that of growing old.

There are, however, goodly exceptions to the rule. Sons and daughters there are who reverently revere the words father and mother, as the most sacred on earth; who under all circumstances take rare pleasure in proving their deep gratitude; who watch their declining years untiringly, and anticipate their every want. And why not? It is but simple justice and duty at best.

Old people are not always the fools they are taken for. Think not that all consciousness of neglect or feeling has departed from a mother's heart with the last child's good-bye to home. Think not that because time has shorn her of the sprightliness of former days, all relish for the good things of life has departed. There are pleasures appropriate to her years, as keenly craved by her dear old heart as any you feed upon. She loves the affectionate attention of her children, and feels as keenly every slight. She craves more than ever, those frequent reunions of the loved circle that as often remind

her that her devotion and self-sacrifice have not been in vain. This is her opera. Better than bread is love's echo to her. She is never so happy as standing in the charmed circle—children and grand-children. She has loved so long and deeply, that it has become to her as food and drink. To be deprived of this in her loneliness, must be as slow and painful as starvation.

As one by one the objects of her care and affection left the old homestead, her heart went longingly after them, and earnest prayers ascended to heaven in their behalf. And then to see absence conquer love—to see prosperity beget forgetfulness—to see cold neglect where filial love was most to be looked for. Oh, this it is that increases her wrinkles and turns her look to snow, and sends her sorrowing to the grave.

Poor though you be, you can devote a space in memory's collections for her dear picture. You may give her what she will hold more precious than gold—affection. And if you have been favored of fortune, share with her but half so liberally as she was wont to do with you, and you will be doing a simple act of justice. Selfishness here is an unpardonable sin.—*Ex.*

TRAINING GIRLS.

Training girls for household duties ought to be considered as necessary as instruction in reading, writing and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect most largely the happiness or misery of domestic life. If the wife knows how to "keep house," if she understands how to "set a table," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how the furniture should be dusted, how the clothing should be repaired, and turned, and altered, and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions, how to make them go farthest and last longest; if she appreciates the importance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a little heaven of home; how to win her children from the street; how to keep her husband from the club house, the gaming-table and the wine-cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say, that not one girl in ten in our large towns and cities enters married life, who has learned to bake a loaf of bread, to purchase a roast, to dust a painting, to sweep a carpet, or to cut, and fit, and make her own dress. How much the perfect knowledge of these things bears upon the thrift, the comfort, and the health of families, may be conjectured, but not calculated by figures. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girls' school in the nation, and have lessons given daily in the preparation of all the ordinary articles of food and drink for the table, and how to purchase them in the market to the best advantage, with the result of a large saving of money, an increase of comfort, and higher health in every family in the land.—*Hall's Journal.*

It is estimated that there are 120,000 women in New York City who earn their living.

The average number of lives lost at sea on and near our coasts is 791 per annum, taking an average of five years, whilst the number of persons killed by railway accidents for the year 1872 is no less than 1,145, besides injury to 3,038 more; 632 of the lives lost were those of railway servants, and of the same class 1,385 suffered injuries.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 10, 1874.

MEETING OF THE UTAH LEGISLATURE—THE GOVERNOR'S MESSAGE.

THE Legislative Assembly of the Territory of Utah convened in Salt Lake City on the 12th of January, in pursuance of law. It is two years since the Assembly last met, and there is no doubt but what both branches thereof will be actively engaged, during the prescribed forty days they are to be together, in framing and adopting measures probably required by the altered circumstances of the people, the mixed population and the varied character of their industry. In years past, when nearly every man looked upon his neighbor as a brother and a friend, when depredations, drunkenness and other vices were almost totally unknown in the community of "Mormons," who were then comparatively alone, and isolated, in peaceful seclusion, and who lived for themselves, their homes, and, above all, their religion, it mattered little what laws were enacted, or who governed them in a civil capacity, so long as the authority of God's Priesthood was respected, for the people were taught to live above all human law, which they were perfectly able to do, inasmuch as they lived in subjection to the laws appertaining to their religion.

Forty days in the lapse of every two years, to which the Territorial Assemblies are now limited for legislation, by a recent act of Congress, it may be properly supposed, will give the members of our Utah Legislature no time or opportunity for idleness, were they so disposed; but, on the contrary, in order to meet the requirements—and that is barely possible—of the largest and most important Territory in the Union, the members will probably be under the necessity of applying themselves assiduously, early and late, to the business before them.

On the 13th, Governor Wood read his Message to the Assembly, convened in joint session, and from which we publish extracts this week in our Utah News. As usual, his Excellency finds fault with everything that has been done by the Assembly in the past, hopes they will do better in the future and make up their mind to come round to his mode of thinking. He complains that some recommendations, made by him in his previous Message, had received no attention whatever, and adverts particularly to his former allusions to the marriage question. Not a single proposition that he made on this question, to that intelligent legislative body, had been adopted. He regretted to say that nothing was done, and the result is, that "there is now no one in

this (Utah) Territory authorized by law to unite persons in wedlock." Taking into consideration the difficulties that have existed in the past between the "Mormons" and their would-be moral instructors, in connection with this identical matter, we regard the assertion of his Excellency as singular and startling. This statement of the Governor's must, naturally, provoke surprise on the part of a great many persons, when it is remembered that bill after bill has been placed before Congress during its present session, to interfere with the alleged too-much-marrying propensity of the "Mormons." It is charged that the latter *do* marry, and that, too, to a greater degree than any other community. Accepting the Governor's assertion as being correct, merely for the sake of argument, how does it happen that Congress, and the world at large, are so disturbed in their feelings, and manifest their indignation, because "Mormon" husbands have a plurality of wives? if, as the Governor says, there is no person in Utah authorized to make them such. Were they called by any other name but that of wives, Congress, and doubtless the world at large, would find no objection; but that name annoys them,—it makes them uneasy and arouses their virtuous indignation. It is the *marrying* part of the business that is offensive, and that is what must be forbidden. Surely the assertion of the Governor ought to be considered by the national Legislature, and Frelinghuysen's and Logan's bills, on the strength of his statement, ought to be tabled. Perhaps Congress will regard the matter in that light and dispose of the bills, congratulating itself that Utah Territory is, after all, morally entitled to sovereign rights and, therefore, make of it a State. Its sovereign rights and admission as a State are desirable things—long looked-for and often sought after,—but if Utah is to be so endowed with what are already her just rights, it will be by the interposition and purpose of the Almighty, and not by a false conception of the moral and social worth of the Saints. The destiny of God's kingdom is in his hands; it is for the subjects to do their part faithfully and nothing will be allowed to stand in the way of its progress.

If what the Governor says is true, that there is no individual in Utah authorized to unite persons in wedlock, what need is there of entertaining the bills alluded to, or the many other bills that have been introduced into Congress for the stopping of plural marriages? inasmuch as the present alleged absence of the power to marry would itself settle the matter. If legislation is to be resorted to, in order that such marriages shall be stopped, why legislate further? if what the Governor says is true, that there at present exists no authority in the Territory to form matrimonial alliances. The end so ardently wished for by anti-"Mormons," is attained: "there is now no one in this Territory authorized by law to unite persons in wedlock." This absence of the marrying power, through the want of legislation, as the Governor infers, has a two-fold advantage in the eyes of those who are opposed to the "Mormons" and their institutions, by also reaching the one-wifed members of that despised community, for, in accepting the decision of Governor Wood as being correct, no woman in Utah can claim to be a wife, unless she had the good fortune to lawfully secure her spouse before she went to reside in that woeful country.

We presume, however, that by the absence of existing legislation bearing on the marriage question, it is feared by the national legislators, the Governor and others, that plural marriage stands as good a chance of being held to be as lawful as the marriage of a man with one woman. In view of creating a dis-

tinction to the disadvantage of polygamy, probably, Governor Wood urges the Legislative Assembly to create a law in conformity with his own peculiar and narrow-minded judgment, and thus make polygamy a local crime and subject to punishment. With perhaps not one exception, the views of all the members of that Assembly, (and they represent the opinions of the great majority of those on whose behalf they are elected to legislate,) are entirely opposed, on this question at least, to the views of the Governor, and yet he expresses surprise that they had paid no attention to his recommendation. We believe we would be safe in saying that not a single member could be induced to prepare a bill to meet the Governor's wish in regard to this matter, but on the contrary every man would doubtless reject at once any measure that might be intended for the destruction of a system of marriage which not only they, but as many as nine-tenths of their constituents fully approve of, if all are not in the practice of it. To say nothing of anti-Republicanism, this recommendation savors very strongly of the "one man power" dogma, to the fullest degree. Governor Wood may continue to send, or read, his Messages, biannually, or annually, or even every day in the week, to the legislators of Utah Territory, and so long as that spirit which animates the breast of every representative of the people continues to dwell with them, his recommendations will receive no more attention than they have in the past, inasmuch as they come in conflict with the principles of right which govern that body, who so assemble and unite to do the public service, and not to conform to the whims or prejudices of such degraded specimens of humanity as are frequently sent out to Utah to afflict a moral and law-abiding community.

J. C. G.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 46).

The food had to be carefully husbanded. The greater part of the people weighed out their flour and cooked and ate so much per day. Those who were destitute had to be helped, and though there were some cases of selfishness, these were the exceptions; the people generally were kind to each other, and were ready to help to the extent of their power. Bishops Tarleton Lewis and Edward Hunter were appointed to act in behalf of the destitute and to see that they did not suffer. As the food brought in the wagons was not sufficient to supply the wants of the people, recourse was had to such roots as could be procured. One or two persons were poisoned during the winter by eating wild parsnip roots; but sago and thistle roots were dug, and were considered, in the hungry condition the people were then in, a great luxury. In the spring, the thistle-tops were cooked for greens, and pronounced excellent. We scarcely think a mess of thistle-tops would be thought a fine dish now; but we remember thinking them the best greens we had ever tasted. The wheat which was brought through as a part of the outfit of the people, was ground at a little mill on City Creek, owned by brother Charles Crismon. There was no bolt to the mill, and the flour, shorts and bran had to be eaten together, a very healthy kind of flour, full of strength and nutriment, but not such, perhaps, as people of delicate palates and stomachs would choose. Hunger, however, made this flour very sweet to those who used it, and it proved a most excellent, healthy diet. We think that if we had no bolting cloth in any of our mills at the

present time, and the people were to be compelled to eat their flour unbolted, as those did who lived in this valley at the time we refer to, good health would be much more common than it is. In those days, when an extra fine pan of biscuits was desired, as was sometimes the case on a birthday, or when neighbors visited each other, the house-wife would use a corn meal sieve to take out the coarsest of the bran, and even then the flour was what would now be called very coarse.

Living on short rations was particularly hard on young people who were growing and who had plenty of steady, hard work to do. After living for months without having an opportunity of gratifying the appetite to its full extent, they would be apt to wonder how it was when they had plenty of food, and the privilege of eating all they wished, they ever stopped eating; for in the hungry condition in which they were then, it seemed to them that if they had plenty of food, they would not know how to stop eating it. Their systems, being reduced by the scantiness of their food and the hard labor they had to perform, craved nourishment, and the filling of the stomach once did not satisfy this craving. We will relate an instance to illustrate this;—

A boy who was approaching manhood was allowed the privilege of inviting some of his companions to dinner on his birth-day, which happened to be in mid-winter, when the scarcity of food was probably felt more keenly than at any other time during the season of scarcity. At that meal, and for that occasion only, as it was his birthday, food was not to be measured, but all were to eat as much as they pleased. Some of the readers of the *Juvenile Instructor* may have had the experience of living for some time on a short allowance of food. If so, they can easily imagine the feelings of the boy whose birthday was to be thus celebrated. He dwelt with a rare anticipation of enjoyment on the feast in preparation, and made his calculations on the quantity he meant to eat. "I will eat," said he to himself, "enough at that meal to make up for the scantiness of many future meals." But, alas! he found, when he had done his best, that he had eaten but little more than his usual rations, and had failed completely in laying up such a store as he had anticipated. He had not been aware until he made this trial, that his stomach had contracted, and had accommodated itself to the limited quantity of food which it received at each meal, and, therefore, could not be so suddenly distended for one meal to suit his wishes. Half an hour after he had eaten, he was hungry again, and could he then have sat down to such another meal, it is probable he could have eaten as much as he did before.

One of the chief causes of thistle-tops being so welcome in the spring of 1848 was, they filled up and distended the stomach. Bulk is as necessary as nutriment to food, as the people who lived here in those days learned. To have the stomach full was an agreeable sensation, even if the contents were only thistle-tops. People thrived better on a much smaller quantity of flour with plenty of greens, than they did on flour alone, even though the extra flour they ate without the greens might have contained more nutriment than the greens.

The beef used during the winter was generally very poor. The most of the cattle had reached the valley late in the season, and then had to be worked hard to prepare for winter; of course they had no chance to improve in flesh. Those which were turned out on the range, as soon as they reached here, did but little more than keep up the flesh they had, without getting fat. Butter and tallow were, consequently, very scarce articles, and the people craved them. Some felt the need of grease of some kind, so much so, that it seemed as if their entrails would crack for want of it. Where milk was freely used this want was not so sensibly felt; but many did not have milk in the winter, and having nothing but the leanest of beef to eat, their natures craved grease of some kind. There was nothing that could contribute to sustain life that was wilfully suffered to go to waste. If an ox mired, and he were too poor to get out, or to live if pulled out, his throat was cut and his carcass was used as food. The big grey wolves came down

from the mountains in March, 1847, and chased the cattle which were feeding on the east bench in sight of the fort. They succeeded in killing several head. Even those parts of this meat which the wolves had not torn, was used for food. Some few persons even tried the flesh of crows to see what nutriment they could extract from it; but we believe where the experiment was made once, it was not repeated.

THE DECLINE OF PURE RELIGION.

We often hear persons speak as if Christianity had grown weak or had fallen into a heavy slumber and needed to be aroused into activity. This is a hasty and therefore surface view, we think, of the unsatisfactory condition into which we have fallen. Christianity, as a system of ethics, steadily and rapidly gains the consent of the world, and many who stand without see more clearly than those within that its ultimate conquest of the nations is an assured fact. Houses of worship are built every year, and their cost and beauty are cited in proof of the culture and prosperity of the age. Christian philanthrophy asks new channels for its activities and is lavish of its wealth. We carry on war with appliances of mercy and tenderness for its victims. There has never been a century when the religion of Christ had so great respect paid to it.

But that which Christ came to put away has not been put away. War is recognized in its legitimacy as much as in Christ's day. We have seen a war in the most Christian nation of the world in defence of slavery. The antagonism between the rich and the poor has penetrated even into the sanctuary, and never before in the history of the world has the house of God been farmed out to the rich and prosperous as it now is. Fashion has invaded the sacred places and made the Sabbath a gala-day, and the services an artistic enjoyment. There is not the ribald denial of Christ and religion that was heard a century ago, but there is no more respect for professional following of the church than then. What is lacking is the Spirit of Christ. We repeat his words, unceasingly, and reverence his name, but the Spirit that animated him has died out of the church as a church. Romanism to-day is nothing more than a struggle for temporal power; and throughout Europe the church clings to the state with unaffected weakness. No honest man will pretend that it is any true representative of Christ. It is the best institution that the world has; but lacking the Spirit of its Founder and Master, it does not furnish the world the spiritual nourishment for which its heart is faint and its head sick.

Spiritual religion, not ecclesiasticism, can heal the breach between the Church and the world. Practical benevolence has its uses in a return to the original intention of the Church, but men are not won to love or reverence by Church poor rates. Men do not object to be poor if they are treated as Christ treated the poor. There is no unfortunate condition of life that cannot be cheerfully borne when it has ministries of love. But wanting these the most favorably circumstanced life is a burden. For our spiritual condition fails as much to satisfy the rich as the poor. But the world is confident that the spirit of Christ will be restored to the Church and waits for its return to a better life. Only the ignorant and utterly depraved dream of its extinction. The poor and downtrodden with just impatience wait for the presence of the Master, when they are confident their wants shall be satisfied and their rights and privileges restored.—*Central Christian Advocate.*

UTAH NEWS.

Nearly all the members of the Legislative Assembly took their seats in the Council Chamber and Hall of Representatives, in the City Hall, Jan. 12th, at two o'clock, pursuant to law. The following organization was effected:—

COUNCIL.—President, Lorenzo Snow; Chief Clerk, L. J. Nuttall; Assistant Clerk, Patrick Lynch; Enrolling Clerk, James Ferguson; Engrossing Clerk, R. S. Wells; Sergeant-at-arms, J. D. T. McAllister; Door-keeper, Wm. Bell; Messenger, B. Y. Woodruff; Watchman, A. E. Hinkley.—HOUSE—Speaker, Orson Pratt; Chief Clerk, Robert L. Campbell; Assistant Clerk, R. J. Taylor; Enrolling Clerk, J. M. Campbell; Engrossing Clerk, E. W. East; Sergeant-at-Arms, M. Pratt; Door-keeper, S. H. B. Smith; Messenger, A. C. Young; Watchman, John Smith.

The following are extracts from Governor Wood's Message to the Legislative Assembly, read by him on January 13th: We cannot ignore the fact that there has been much confusion and difficulty in attempting to enforce the laws of the Territory in the past; and that such confusion and difficulty now exist. Much, if not all, of these conflicts and vexatious uncertainties have arisen directly from defective or improper legislation. * * * By an inspection of the Territorial statutes, it will be seen that many of the laws, now being enforced, were "Ordained by the General Assembly of the State of Deseret," a *quasi* organization which existed prior to the organization of this Territory by Congress, but never possessed any validity. True, these laws were "adopted" by a Joint Resolution of the Territorial Legislature. But that is insufficient. It may, with reason, be questioned whether the Legislative Assembly can legislate upon any subject by Joint Resolution. I do not think it can. The Legislature was clothed by Congress with full power to legislate upon all rightful subjects, in the form prescribed by the Organic Act. That is to say that each enactment should be had separately, signed and approved by the Governor, and submitted to Congress, for approval. It cannot be claimed that any of these laws "Ordained by the General Assembly of the State of Deseret," and adopted by Joint Resolution, ever received the approval of the Governor; and this is absolutely essential to make them of any binding force and effect. It may be claimed that these are questions to be determined only by the courts. It is answered that it is the province and the duty of the law-making power to pass upon the sufficiency and validity of all laws, and to make such corrections as, in their judgment, may seem necessary. * * * *
In my Message to the Legislative Assembly, at its last session, I urged the early establishment of a good and efficient system of Common Schools, but nothing was done. * * * * It is not my purpose to specify what a School Law should contain in all its parts, but to leave much to your judgment in the premises. * * Give to the people a thorough system of Free Schools, that our prospective new State may be built upon the solid foundation of intellectual strength. In this connection permit me to suggest, that all moneys arising from fines and forfeitures, should be given to the General School Fund; thus compelling the violators of the law to contribute to the good of society, by promoting the cause of education. I call your attention, also, to an act, entitled, "An Act providing for the management of certain property," approved January 20th, 1854, which provides, "that the Probate Judge in each county, is empowered and required to take possession of all property left by any deceased or absconded person, when there is no legal claimant known, or sufficiently near to see to it in season; and shall forthwith appraise and make two lists of said property, and keep one on file, and forward one to the Treasurer of the 'Perpetual Emigration Fund,' and that at the earliest practicable date, the Probate Judge shall place that property, or the avails thereof, in the possession of said Fund, the value thereof to remain until proven away by a legal claimant, when said Judge shall give an order therefor on the Treasurer."
By an act entitled, "An Act confirming, and legalizing an ordinance incorporating the 'Perpetual Emigration Fund Company,'" approved January 12th, 1856, said "Company" was placed exclusively under the supervision, management, and control of the "Church of Jesus Christ of Latter-day Saints;" and the entire proceeds of the business of the Company was made to inure to the benefit of the "Perpetual Emigration Fund." Thus, practically, giving all moneys, arising from the estate of deceased persons, in the absence

of a legal claimant, to the Church of Jesus Christ of Latter-day Saints, to be used for church purposes. The propriety of so using these moneys is seriously questioned. Such funds are in the nature of an inheritance, by the people, and as such, belong alike to every person in the Territory. * * I recommend that a law of Escheats be enacted, and that all estates escheating to the Territory, be given to the General School Fund. And I also recommend that the "Perpetual Emigration Fund Company" be required to surrender all moneys or other property of that character, now in their possession, to be used for the same purpose. Inasmuch as the law organizing the "Perpetual Emigration Fund Company" does not require its officers to make any report of its doings to any one, it is impossible for me to communicate to you the amount of the fund so accumulated; but as the company has been in operation eighteen years, it is fair to presume that a large amount is now on hand, which should be made available, at once, for educational purposes. . . . That our courts are in a lamentable condition is apparent to all. It is said that the Territorial Marshal is not and cannot be legally elected, under the law, as it now stands. That the act of the Legislative Assembly, creating the office and providing for the filling of the same, is void, for the reason that it is in express violation of the seventh Section of the Organic Act. It is said that the Probate Courts, rightfully, have no equity or criminal jurisdiction, and yet exercise both. It is said that the jury law is defective, and that no panel can be drawn, under the present law, that will be legal. To all these points I call your special attention. . . . Let the law which provides for the election of the Territorial Marshal, by the joint vote of the Legislative Assembly, be repealed, and a law enacted, in its stead, which will be in accordance with the provision of the Organic Act. Let the jurisdiction of the Probate Courts be clearly defined, depriving them, by positive enactment, of all equity and criminal jurisdiction, and confining them strictly to Probate business, and let the jury system be so corrected that a panel can be had whose verdict will be legal and binding. . . . All of the Territorial offices are now filled in accordance with the provisions of the Acts of the Legislative Assembly, and I doubt not, you will agree with me, that their election, without the nomination of the Governor, in legal contemplation, is a nullity. The officers so elected are the Attorney-General, Marshal, Treasurer, Librarian, Auditor of Public Accounts, Superintendent of Public Instruction, Warden of the Penitentiary, and Notaries Public. We cannot ignore the fact that the question of the legality of the election of the officers enumerated has been a fruitful source of much vexation, trouble and uncertainty, producing distrust and delay in our courts, thereby doing a serious public injury. Our duty is plain. Let all the laws providing for the election of Territorial officers by the Legislative Assembly be repealed, and a law enacted instead, providing for the filling of such in accordance with the requirements of the Act of Congress organizing the Territory. . . . The Penitentiary, and the buildings connected therewith, are the property of the United States, and as such, the legislative authority of the Territory has no right to authorize any person or persons to lease them, under any circumstances. Nor do I approve of that portion of the Act in question which authorizes the Warden to hire out the prisoners to such parties, and for such purposes, as he may deem proper. Under the present system, convicts have been made to labor upon the streets of our Capital, and in the most public places. The law allowing such treatment ought to be repealed, and the Warden compelled to keep the convicts in the Penitentiary. Under the present law, the singular spectacle is presented of a Penitentiary without a convict in it; the prisoners being kept in county jails, in cribs, and in such places as the Warden may deem proper. . . . And I also recommend that the Governor of the Territory be authorized and required to inquire into the management of the Penitentiary and its inmates, and all county jails, giving to such officer power to correct abuses, and aid in improving the discipline of such prisons. . . . In my message to the Legislative Assembly, at its session in 1872, I urged that body to enact a law upon the subject of Marriage; but I regret to say that

nothing was done. There is now no one in this Territory authorized by law to unite persons in wedlock. That there should be is apparent to all. And I recommend that all ministers of the Gospel, regularly ordained as such, and all Judges of the Courts of Record, and all Justices of the Peace, be authorized by law to pronounce the marriage ceremony. While I do not wish to present to you, in detail, the many features that should be contained in the law, you will permit me to suggest, that in my judgment, a marriage license should be required of all persons before they can be united in wedlock, which license shall be issued by the County Clerk of the County in which the parties reside, requiring such Clerk to keep a record of all such licenses issued by him. I would also require all persons uniting parties in wedlock to furnish the County Clerk with a certificate of such marriage, to be recorded by him in a book kept for that purpose. And it would be well to make it a crime for any person to unite parties in marriage who have not first procured license therefor. Section 4, of an Act, entitled an Act to protect the Rights of Married Persons, approved February 16, 1872, declares that "The right of dowry shall not exist in this Territory." I approved that Bill; but after due reflection, I am satisfied that in so doing, I made a mistake.. And I recommend that that portion of the act referred to be repealed at this session. . . . I am happy to be able to communicate to you, that the financial condition of the Territory is all that can be desired. The Territory is free from all indebtedness, and now has a balance in the Treasury of $35,655,47. Two thousand copies of the Governor's Message were ordered to be printed.

The standing committees of the House were appointed on the 13th, and those of the Council on the 14th.

The new school-house in school district No. 25, South Cottonwood Ward, was dedicated on Monday, Jan. 12. Elder W. G. Young offered the dedicatory prayer. Addresses were made by Elders Wm. Boyce, Wm. G. Young, Thos. A. Wheeler and A. Cahoon, also the trustees and building committee—Roswell Bradford, Jas. Godfrey, Simeon Atwood and H. W. Brown, and Mrs. Pratt, the school teacher. A vote of thanks was given to the trustees for their diligence in erecting the school-house, a first-class one, costing about $3,600, in procuring means for which liberal assistance was rendered by persons connected with the smelters in the district.

Thomas Butterwood, who was indicted in the Probate Court for perjury, was taken before Chief Justice J. B. McKean on a writ of *habeas corpus* yesterday, (Jan. 15th) and was discharged.

From the *Salt Lake Herald*:—

Responding to the call of a printed circular, the leading non-Mormon business men and tax payers of the city met at Hussey's Hall, last evening, for the purpose of adopting measures to secure a representation in the City Council at the coming municipal election. A number of promiuent Mormon gentlemen also met with them on invitation. The meeting was organized by Mr. J. R. Walker being elected chairman, Messrs. R. N. Baskin and R. H. Robertson assistants; Mr. Fred. Lockley, secretary, Byron Groo assistant. Mr. Robertson briefly stated the object of the meeting, after which Mr. Walker said that from an investigation which had recently been made, it was ascertained that the non-Mormon residents of the city paid into the corporation last year, taxes and licenses amounting to $46,435,33—while the entire sum paid in licenses and taxes for the year was about $110,000. On motion of Mr. Lawrence, a committee, consisting of Messrs. H. W. Lawrence, L. Cohn, J. Chislett, C. C. Clements and J. M. Allen, was appointed to draft resolutions, expressive of the sense of the meeting. While the committee was out, short speeches were made by Messrs. Baskin, Gilchrist, Haydon, Barnum and Hooper. All of the gentlemen were in favor of taxation and representation going on together, claiming that as one of the inalienable rights of the people; and while they knew that the Mormons could outvote the non-Mormons at the polls, they also were of the opinion that the dominant party would, if respectfully asked so to do, allow the minority an equitable representation in the municipal government.